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where the route crosses the Niger and goes on to Ilorin and Yoruba; a second, to Badeggi and Kacha, where it crosses the Niger to Eggā and Yagba country; the third route goes from Bida to Kacha, or Giddi, farther down the river, where the trade-goods are loaded on canoes on their way south to Lokoja, Idah, and Onitsa. In addition to these land routes we have also an 'all-water' route, the north terminus of which used to be at Rabá or Ogudu.[1]

Let me summarize the main facts concerning the 'international' commerce in Nupe. Nupe country exports a certain proportion of its agricultural produce, especially rice and Laboži kola-nuts, smoked fish, and a large variety of its industrial products. It imports various foodstuffs, especially palm-oil and European salt, cheap southern kola-nuts, potash, and live stock. It re-exports potash and beans from the north to the south, and palm-oil, European salt, and kola-nuts from the south to the north. This commerce follows certain interesting traditional patterns. A simple export trade from Nupe to another country is the exception: of this kind is the trade in smoked fish from the riverain districts of Nupe by rail to Ilorin and Ibadan, or the trade in Nupe glass, beads, brass, and silverware, which goes by canoe to Lokoja. In the majority of cases the import or export trade in a certain commodity is combined with a definite return trade in another commodity. Here we find the following regular 'patterns': donkey caravans from Hausa bring beans to Bida and return with kola-nuts (either the local Laboži nuts or the cheap southern variety). Other donkey caravans go north from Nupe; they are loaded in Kacha with palm-oil and salt, which arrive on the Niger Company steamers from the south, and return from the north with *kanwa* (potash) from Bornu. In Kacha the riverain Kakanda buy Nupe-grown rice, which comes down by canoe from Patigi and the Kaduna, and take it south to Onitsa, whence they return with palm-oil. Hausa traders from Kano bring horses and sheep and goats to Bida, to return to their country with Nupe straw hats. Another exchange pattern between Hausa and Nupe is the trade of potash against Bida embroidered gowns. In this trade the imported goods are invariably first sold for money, with which the goods for the return voyage are then purchased. All the variations that are theoretically possible in this threefold export and transit trade are found to occur in practice. In other words, the Nupe merchant plays three different roles: he is either the local broker who arranges the sale of goods between importer and exporter; or he acts as wholesale trader and buys himself the imported goods to re-export them (himself supplying the transport) to their eventual destination; or he acts as retail trader and sells the imported goods either directly to the customer (on the Bida markets) or to other retail traders, who will dispose of them on the various village markets of the country.

We will begin our study of the marketing system of Nupe with the

[1] To-day the 'all-water' route goes to Jebba, the new railway and steamer station, and even farther north, the water-way north of Jebba having been made navigable for canoes. I have described this river-trade more fully in 'The Kede: A Riverain State in Northern Nigeria' (in *African Political Systems*, Oxford University Press, 1940, p. 165).

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443 above. A census of the same market will give quantitative data with regard to the attendance of the market and the goods which are offered for sale on an average market-day. The figures quoted, which are of necessity elastic, were compiled from a large number of regular observations during the months of February and March. The kind and quantity of goods traded on the Nupe markets reflect the seasonal fluctuations in supply and demand. It must be understood, therefore, that at other times of the year, especially in the rainy season, the composition of the market will be somewhat different. In a large centre like Kutigi, however, which can count throughout the year on imports from distant places, these changes remain within more narrow limits than in a small market which relies largely on local supplies. For the purpose of comparison I have also added the corresponding figures referring to ordinary week-days.

443 The chart shows that, in marketing, certain goods are regularly combined. The same women who sell grain also sell rice, red pepper, *kuka*, 441 and partly palm-oil and shea-butter. The sale of yam is regularly combined with the sale of cotton, and sometimes of gourds; or cotton is sold 438 by the traders in native cloth. Such goods as smoked fish, native tobacco, or cooked food, on the other hand, are always traded separately. The combination of goods offered for sale does not invariably betray the character of the seller, whether she is a farmer's wife, marketing his produce, or a professional trader or 'middleman'. The two categories, in fact, overlap to some extent. As a rule the women who sell grain, rice, *kuka*, red pepper, yam, and cooked food are only 'occasional' traders, i.e. are marketing produce from their husbands' farms. In the case of the women who combine the sale of grain, red pepper, rice, and palm-oil, grain and red pepper may well come from the farms of their husbands, while rice and palm-oil may have been bought by the woman from someone else. Or the woman who sells cloth and cotton may be selling her husband's cotton together with cloth which she purchased in Bida. The women, on the other hand, who sell tobacco, smoked fish, and various Bida goods are invariably professional traders or 'middlemen'.

443 The distinction between seller and buyer is no less difficult to elicit 571 from the chart. The two roles are often combined in the same person. Many women who come to the market to sell agricultural produce or cooked food, or men who bring live stock or hoes, at the same time purchase various goods from other traders. But the market, in Africa as well as Europe, is more than merely a business institution. The people who attend it, whether they come to buy or to sell, also come for the sake of company and entertainment. In the market they meet friends and acquaintances with whom they can gossip and exchange news. There also the sexes meet, girls and their suitors. Rarely will there be a market-day on which drummers and musicians do not turn up also, and young men or girls join in a dance. This 'social' aspect of the village market must appeal more to the local people, than to the professional traders from Bida or other more distant places. It presupposes common interests, a familiarity and intimacy of long standing. The group of peasant men and women who are brought together regularly on market-

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Census of Kutigi Market

Goods	Attendance and quantities of goods	
	On market-day	*On ordinary days*
Fulani butter and milk	4 Fulani women from camp in the neighbourhood, each with 1–2 gals. of milk and 1 lb. butter	2–3 Fulani women
Grain, rice, red pepper, *kuka*	30–40 women, each with 10–12 *kpanu* of grain and rice, 1 lb. of red pepper and a small bowl of *kuka*	2 women
Palm-oil, shea-butter, and salt	50–60 women, partly the same as those who sell grain and rice, each with 2–4 gals. of palm-oil (in old petrol tins)	2 women
Cotton and yam	10–12 women, each with 4–5 heaps of yam, each containing 6–8 yams. Quantity of cotton very variable	2–3 women
Smoked fish	30–40 women, each with one basket containing 15–20 fish	3 women
Various greens and herbs (partly used as medicine)	15 old women	..
Native tobacco	5 women	3 women
Live stock	Men with 4–5 sheep or goats	..
Pottery of different size	10–15 women, each with 10–15 smaller or 4–5 larger pots	..
Gourds	7–8 women, partly the same as those who sell cotton	..
Hoes	1–2 men, each with 4 hoes	..
Mats	Very variable, 2–10 mat sellers, mostly men	..
Cooked food (pastries, corn-gruel, corn-water, &c.)	20–30 women, the same as those who also sell grain or palm-oil, each with 2 pts. corn-water, 20–25 packets (in banana leaves) of corn-gruel, and 10–15 pastries	4–5 women
Meat	3 butchers, average 2 sheep or sometimes 1 bull or cow	They slaughter every second day
Straw hats	5 men	..
Cloth, various fancy goods	5 men in the booths, and 15 women (Nupe and Yoruba) in the square	..
Tailors	6 men, in the booths	..
Barbers	4 men	..
Leather-workers	4 men, in the booths	..
Charms, medicines, and potash	4 men, two of them Hausa	..
Roast meat	1 man, sitting on the road-side opposite the market	..

days indeed constitute a substratum of community life at large. The social life at the village markets utilizes, and creates or revives, at the same time the contacts and social relationships which characterize the 'area of common life'. It is no accident that this circle of five to ten miles radius from which the local attendance of village markets is recruited coincides with the area which is covered by local knowledge and interest in each other's affairs,[1] and within which intermarriage between different villages takes place.

[1] See p. 38.

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TRADE AS A PROFESSION

The majority of professional traders in Nupe are Bida men and women. For these professional traders the restriction to the small areas which are characteristic of inter-village trade does not apply. The whole country, and indeed the whole of Nigeria, is their field of activity. Trade, business, is independent of the boundaries of a community, a tribe, or language. Inside Nupe one of the results of this extensive trade is the regularization of hospitality towards traders in all larger villages of the country. Only a few traders may be able to find relations in the distant places to which their business takes them. The others are free to stop in every house. The rules with regard to the compensation for this form of hospitality which does not fall in the category of kinship duties vary locally. In Mokwa the guest maintains himself and is expected to give his host a parting gift of 10–15 kola-nuts (representing about 1*s.* 6*d.* in money). In Kacha, a much larger business centre, the population of which consists to a very large extent of traders, a stranger who has no relatives in the place may go to the chief, who will allot quarters to him. The guest receives lodging as well as food, but is not expected to make any gifts in return; he is expected only to return the hospitality in his own village should his host be taken there on his business trips.

Outside Nupe the Nupe traders are frequently more than merely birds of passage. They stay at a place for several months or even years at a time, and may possibly settle there permanently. We find such colonies of Nupe traders in every larger town of Nigeria, in the northern Emirates as well as in the Europeanized centres of trade in the south. In the north they speak Hausa; in the south they can mostly get on with Nupe (only a few Nupe men and women have learned Yoruba). Not the least convincing evidence of the century-old route of Nupe trade to the south, down the river Niger, is that Nupe language is understood all along this route. In places on the lower Niger where the lingua franca of the north, Hausa, is no longer understood I found that the people would speak and understand Nupe. Although in the life of the traders tribal and cultural affinities are subordinated to business interests, these links re-emerge in a new form. In these foreign parts where the Nupe live as aliens, they are drawn together by the link of their common language and common origin. They form small cultural enclaves, Nupe colonies, and tend to live together in the same part of the town. These colonies do not form social units or communities in the narrow sense of the word; rather, they are fluid, semi-temporary, groups brought together by the chance of common enterprise. They can hardly be homogeneous; they contain men and women from different sub-tribes and parts of Nupe country. Moreover, they spring up suddenly, and may disappear again as suddenly, owing to changes in the economic conditions. But while they exist they show a strong tendency to develop something like an organized community life. They all feel themselves as Nupe; they recognize the ranks and forms of status valid at home and elect a head or chief in Nupe fashion. Many men and women in these colonies are joined in the course

1: Nadel E-5 (1934-1936) 1942
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of time by their family and relations; and many will, or hope that they will, some day return to their home country.[1]

In this description I have dealt with professional and non-professional traders as if they represented sharply distinct classes. There is, in fact, good sense in speaking in Nupe of *cewoce* or *koragba*, 'trader', as against other professions. The line of division, however, is fluid. It is more fluid among women than among men. Among the men we can at least define the extremes: the big trader is nothing but a trader, and the cultivator or guild craftsman is never a trader. But trade on a small scale goes hand in hand with the individual crafts and 'free professions', and an occasional business deal is welcome to everybody. But here a further distinction is necessary. The Nupe distinguish between traders proper and brokers, *dilali*. The brokers have as a rule their booths on the market, and undertake to sell goods for their clients for a small commission. It is interesting to note that while the Nupe traders are 'free' professions in every respect, the brokers are organized in a guild-like organization. They elect a guild-head, the *Etsu* or *Sarkin Dilali*, who is confirmed by the king and keeps in close contact with the court. As soon as a new trade caravan arrives at the *zongu* (the traders' camp outside the gates of Bida) he will go and see the traders and inspect their goods. It is his duty also to inform the king of caravans and goods that have arrived. He must ascertain the king's wishes with respect to these goods before he allows them to be placed on the open market. Here, then, we find again the element of political control which is so closely associated with guild organization. The *Etsu Dilali*, placed in control over all Bida brokers, levies a small fee from them, in return for which he guarantees them equal access to the valuable and profitable goods which arrive in Bida from abroad. He, and through him the whole organization of brokers, thus guarantee to clients and fellow members an efficient marketing organization, the avoidance of unsound competition, and business integrity. The organization of brokers differs in certain respects essentially from the guild organization proper. It does not utilize the principles of kinship (real or fictitious); nor does it attempt in any other way to ensure the solidarity and continuity of the professional group. It represents a 'free' association of 'free' business men, coming very close to the principle of the modern professional union.

DIVISION OF LABOUR BETWEEN THE SEXES (III)

The market census given above has shown that marketing and trade, too, are subject to the rules regulating division of labour between men and women. We can formulate certain general rules: all food-stuffs and agricultural produce, and of native industrial products manufactured by men those that are typical women's articles, are traded by women. To the first category must also be counted the native stimulants, tobacco for

[1] These remarks refer to a typical Nupe traders' colony in Ibadan which I have studied at some length. An instance of a trading-colony which has sprung up quite suddenly is Agege, a village ten miles north of Lagos, which, in 1936, had been in existence for five years only.

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462 snuff and smoking, its modern counterpart, cigarettes, and kola-nuts, although they are used mostly by men. To the second category belong
441 the various products of Nupe fashion industry, rings, bracelets, chains, ladles, glass-ware, beads, and also the low carved stools, made by the carpenters, on which the Nupe women are wont to sit. The products of women's crafts are traded by women, irrespective of their use: thus the women sell cloth woven by women (used chiefly for women's dresses), indigo dye (which may be used by and for the men), native soap and pots, including the pitchers which the men use for ablutions. All goods produced by men and used by men are marketed by male traders: hoes, axes, arms, gowns, straw hats, books, leather-work, &c. Goods used by both sexes are traded by both men and women: for example, mats, and certain kinds of cloth of native or European make. Live stock is always marketed by men, only chickens are sometimes sold on the market by women.

462 Throughout this description the term 'woman' means married women as well as girls, mothers and wives as well as daughters. Small girls of 6
441 or 8 will already 'keep shop' in play, sitting behind a basket in which
868 they have arranged a few pebbles, little rags of cloth or cigarette tins filled with sand, and silently display their 'goods', as they have seen their mothers and elder sisters do. Mothers always take their young girls to the market, letting them sit beside them and, if they are big enough, carry some of the loads on the way there and back. Girls of 12 or 13 will assist their mothers or deputize for them when they are called away; or they will take some of the cooked food which the women sell, and walk through the market and adjoining streets, crying out the wares, while the mother remains sitting behind her basket. This is, incidentally, an interesting division of labour between mother and daughter, and old and young trader in general. For it is against the dignity of grown-up
[576] women to cry out their wares—only young girls may do that. A girl of 14 or 16 is already fully initiated into the secrets of commerce, and will soon start to trade on her own, with a capital of a few pennies or a small store of grain or ground-nuts given her by her mother. By degrees the capital and the scope of her business will grow. I remember a court case in Bida in which two girls, between 14 and 15 years of age, had been summoned because they had fought on the market. The fight was about a piece of cloth which one girl had taken from the other, agreeing to buy it for a certain amount; but later she declared it to be too dear, and paid only half the agreed price. The price of the cloth was 6*d*., and the people in the court were very amused about this commercial transaction in (as the *Alkali* put it) 'little girl's rags'. However, 'little girl's rags' become real cloth, and even more valuable goods, in the course of time, and when the girl marries she is a fully fledged trader, and fully versed in the art of marketing which will be one of her duties as a married woman. Her
[428 earnings remain her own property and cannot during her lifetime be
562] touched by her husband. Only when she dies will the husband be entitled to inherit her property.

593 This brings us to the question of the economic inequality of husband
562 and wife. It is implied in this division of labour between the sexes which

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593 562 makes the women the main traders of the country that the women can as a rule command more liquid capital than the men. In this sense, referring to the liquid resources, it can be said that the Nupe women are on the whole wealthier than the men. This does not mean that their financial position is entirely unaffected by the limited resources of the husband. The wives of small farmers and craftsmen or, generally, impecunious husbands, have little scope for their commercial activities, and may be unable to derive from the household resources the necessary working capital for a profitable independent enterprise. Where there is little to sell there can be little profit; and this small profit may be swallowed up by the normal household expenditure. Even the utensils and goods which constitute the wife's dowry may disappear gradually in a household where there is no money with which to replace the stock of pots, clothes, and ornaments—the woman's initial 'capital' (see p. 351). The household of a diviner in Bida, whom I knew well, was a typical case. The man was of poor health, unable to do any serious work, and had to rely entirely on his income from divining, which was small and irregular. The wife maintained the household, poor and simple as it was. She was about 40 years old; she had nothing left of her dowry save the few rags which she wore, and a few damaged pots. Every day she bought grain for 6*d.* on the market, made corn-gruel and corn-water, and sold this food in the mornings in the street, with a total profit of 2*d.* With this money she kept herself and her husband and a small child.

But usually the wives even of men whom one would hardly call prosperous attain an impressive degree of solvency. Solvency in this connexion is a relative term, as the pecuniary demands which the wives have to meet are much smaller than those which devolve on the men as the heads of the household. Yet in many cases the women come to the succour of their men even in expenses of the latter kind. It is by no means rare, especially in Bida, to find families in which a mother undertakes to pay the bride-price for the sons. Much more widespread is the practice of wives lending their husbands money, for example, for the payment of tax. Of this practice we shall hear more later. Let me emphasize here the dependence of the husband on his wife with regard to these monetary obligations—a dependence which must increase as the independent economic enterprise of the women, commerce, is increasing in scope. This fact is essential for the understanding of certain moral issues involved in the expansion of women's trade in Nupe.

441 462 562 I have stated earlier that the line of distinction between professional and occasional traders is much more fluid among the women than among the men. Wives of farmers, craftsmen, Mallams, noblemen, traders, officials—they all are, or may be, traders. The enormous variety in the trade which is carried out by the Nupe women, and in the degree of their 'professionalization', cannot be reduced to a simple formula. The woman who sells every morning two or three dozen packets of home-made *kamu* (corn-gruel) for a tenth of a penny each, and the woman who buys £5 worth of rice, kola-nuts, or European cloth, do not really differ in anything except in the amount of capital they can lay their hands on. The difference in the distance which they cover when

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disposing of their goods—the peasant woman who walks eight to ten miles to the nearest local market, and the professional woman trader who travels to Lokoja or Ilorin by canoe or train—may seem but an external feature. Yet this factor of distance possesses a deeper significance. The essential difference between the professional and the occasional woman trader is embodied in the extent to which their trading and marketing becomes an independent, self-contained, and self-centred enterprise. Both the occasional and the professional trader are out for profit. But only the latter has adjusted her life fully to this aim. 'Proper' trade necessitates a freedom of movement, a full-time devotion to the task, which only women who have made themselves independent can afford. It means extensive journeys, and long absence from home. Obviously, the wife of a farmer or craftsman who must look after the house is less able to do this than the wife of a trader or a man of the leisured classes.

But the profession demands even more than comparative leisure. The long absence from home, the life on the road, in foreign villages and countries to which none of the normal contacts of the community stretch, means ultimately a dissolution of the bonds of marriage, household, and family. The disappearance of all moral control of the husband over his wife, or the local community over its women, expresses itself in the sexual licence claimed by these women. Female trade and immorality are in Nupe conception two things closely related. The women traders who go on these long expeditions and stay away from home for weeks, months, or even years, are commonly regarded as 'loose' women, as women who cannot help leading a 'loose' and 'immoral' life. The women traders prostitute themselves for money in the villages and towns where they stop on their trading expeditions. The money which they make is regarded by the people as legitimate a form of earnings as that gained from trade itself. When they return to their homes husband and family will receive them without question, and no blame would attach to them for the life which they had been leading while away. Public opinion, though outspoken in its general condemnation of moral laxity, yet countenances the sexual licence of women traders and accepts it almost as an institution. If people—men, as the spokesmen of public opinion—express their indignation at this danger to matrimonial morality, they attack, not the practice itself, but its disproportionate growth in recent times.

We have, in a previous chapter, discussed the social significance of this qualified admission of sexual licence in a certain limited social domain (see Chap. IX). Let me recall the salient facts: female trade, closely associated as it is with licentious living, provided the scope for that socially condoned sexual licence which other social forces seem to have made necessary. Thus female trade became in some respects a closed profession, the entrance into which was made dependent on the qualification of sterility. We may add here that, not unnaturally, women who were past child-bearing age could also legitimately join the profession of women traders. By means of these two qualifications an occupation which harboured some danger to common morality was limited to

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what were (to the society) the least dangerous groups. This limitation is no longer true. But the information which I collected on this point, from every part of the country, and every social stratum, leaves no doubt that the limitation did obtain, and that it is still regarded as the more adequate practice. Formerly, I was told, no peasant would have dreamed of letting his young wife go to distant markets the journey to which would involve spending the night on the road, away from home. Nor did women with children ever leave the home for these long expeditions to foreign parts. To-day, an ever-increasing number of Nupe women, young women and women with children, travel about the country, independent, and unrestricted by village morals. In the large trading-places in the south such as Baro, Lokoja, Ibadan, I have met many—they lived there, some with their children, as well-known traders and as equally well-known prostitutes.

We have learned that this development is due to a variety of social factors. We will discuss here the factors which are embodied in the economic changes, and which, in fact, appear to represent the main moving force. It is difficult to say for certain whether the floating population of wifeless men has considerably increased during the last generation. It seems to have done so. But speaking more generally, the rapid development of trade since the pacification of the country after the Fulani wars and specially after the British conquest cannot be doubted. It appears to have overtaken Nupe society unawares, as it were, without giving it the chance to readjust itself gradually to the new conditions. Trade, in the war-disturbed times of the past an occupation for men who could carry arms, fell now easily to the women. It called for new recruits, and seized upon the existing system of division of labour between the sexes—men as producers, and women as 'middlemen' and traders. Yet this organization, which was designed to fit into the narrow scope of village life, was adapted too readily to the purposes of the new widespread trade that developed in the Emirates. No other system of division of labour and specialization, it appears, could be evolved as quickly to take charge of the new tasks. It could not but disorganize social life. Family organization and the traditional concepts of morality fell victims to economic progress. The profit motive, here as in many other fields of Nupe economy, outstripped and overruled the interests of group cohesion and group stability.

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Hunting and Fishing

224 Hunting is a significant if minor activity in some villages where it is practised by the special guild of hunters under their hereditary head *ndace*, "father of the hunters"). Nets, traps, bows-and-arrows, and occasionally flintlocks are used. Among the separated sections of the Nupe in the more sparsely populated areas, e.g., the Ebe and Basa-Nge, hunting plays a much more important part in the local economy. In the country surrounding Bida hunting has disappeared altogether.

226 The smaller rivers and creeks of Nupe country are rich in fish,[16] which are caught by spear, line, and basket; larger fish are also caught by traps and seine nets. The Kyedye use hooks laid in lines of about 100. The Bataci fish mainly in pools to which special rights attach (see below, p. 40). Nupe women trade dried [439] fish to the Igbona (Yoruba) area of Ilorin Emirate. Dried fish are also exported to Ilorin and farther south from Patégi-Lafiagi.

Markets and Trade[17]

443 Bida town has six markets, including one night market, and every other town and village has its regular market. Specialist traders travel long distances to the markets, though women who trade only as a side-line rarely attend markets more than 10 miles from their homes. Villages on the trade routes to places such as Bida or Ilorin become "relay stations" at which local traders sell to wholesalers. The stores of the European and Asiatic traders are centres for the marketing of commercial crops.

141 443 Specialist traders are usually men and women from Bida town. Those who go outside Nupe country may stay months or years in one place, sometimes forming a Nupe enclave. There is a distinction between traders and brokers (*dilali*); the latter undertake to sell goods on commission and are organized under a guild-head.

435 Market prices are well defined and those of local produce fluctuate by season. But many goods have fixed prices and bargaining is rare except for the expensive, more rarely sold commodities.[18] Prices in Bida market are nearly always higher than in the country districts. In the country districts food prices are commonly quoted in cowries, the exchange value of which varies.

439 Railways, river steamers, and road transport have become important for marketing and in the development of production, and Nupe country is an important transit area in the north–south trade across Nigeria. The Kyedye[19] sub-tribe have a monopoly of the river traffic. Muregi is an important ferry point for Hausa traders. The ferrying rights and duties pass from compound to compound in a cycle which, together with the ferrying fees, is regulated by the Chief of the Kyedye and the village head of Muregi. The Kakanda, who are traders, formerly had the monopoly of the river traffic south of Egan, but now share this with the Kyedye. The Basa-Nge[20] also trade by canoe: their exports are handled by Nupe, Kakanda, and Igbira canoe owners, and include palm kernels, palm-oil, and cotton to Lokoja and Itobe, yams, maize, and beans to Onitsha.

439 Exports from Nupe country consist mainly of agricultural produce—rice, shea-nuts, good quality kola-nuts, smoked fish—and products of the local industries, cloth, straw hats, mats, etc. Imports include foodstuffs, mainly palm-oil, salt, and cheap kola-nuts, also potash and livestock. Re-exports include potash and beans from the north to the south, and palm-oil, salt, and kola-nuts from the south to the north. The import or export trade in one commodity is generally combined with a return trade in another.

[16] See Hermon-Hodge, 1929, p. 181 for a list of Niger fish with their Nupe names.

[17] This section is based mainly on Nadel, 1942, pp. 314–34, and relates to the period before the 1939–45 war.

[18] But according to Malam Aliyu Bida, Nupe are excellent bargainers and are known to the Hausa as *Masu Kolo Kolo*, "the hagglers."

[19] Notes on Kede District, 1950.

[20] Hopkins, 1934.